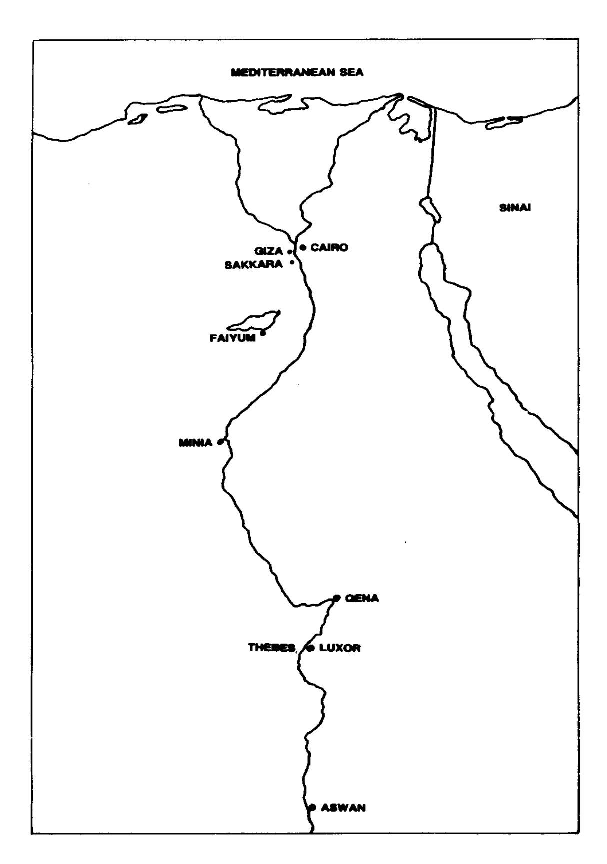
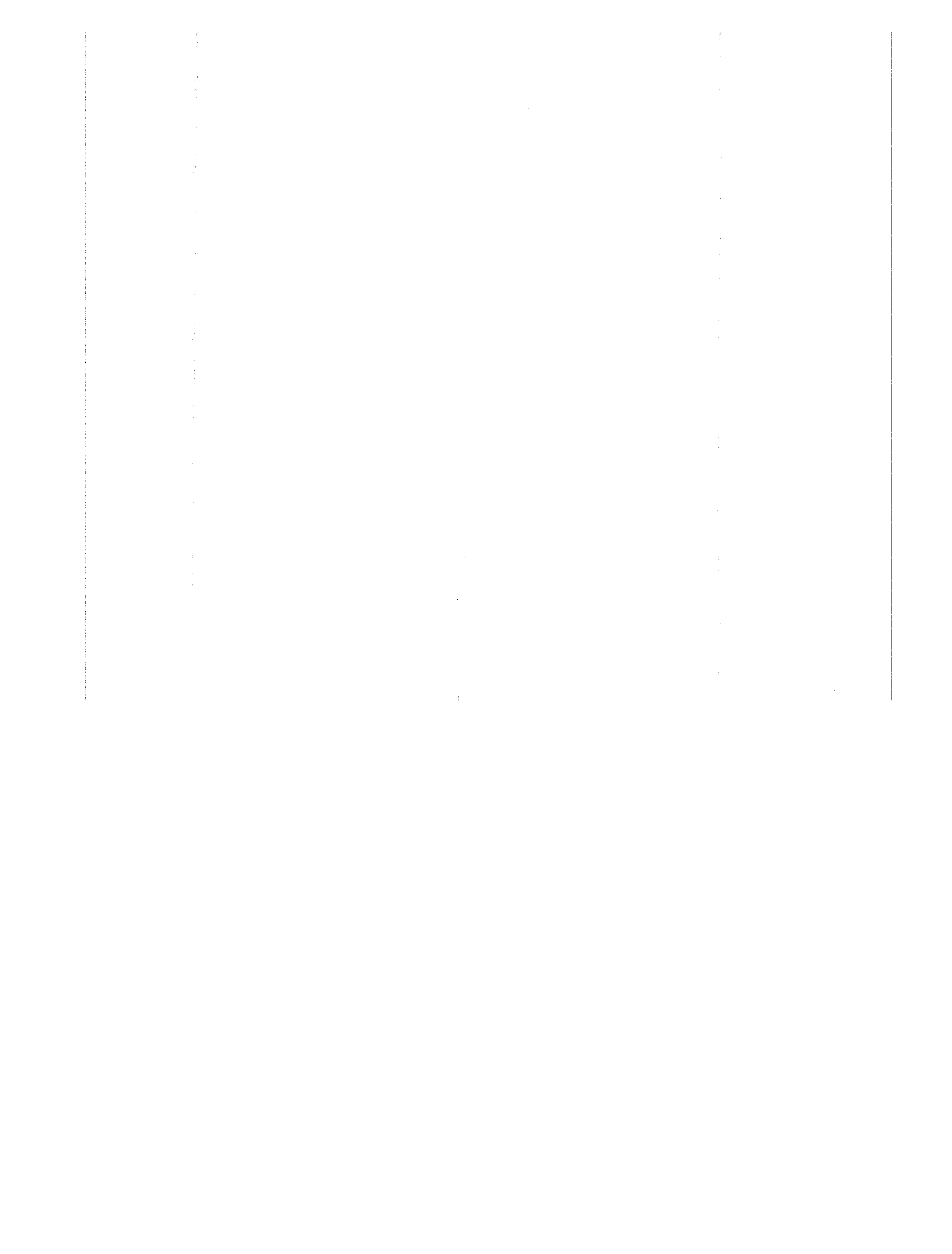
Published by Amr Hussein
Printed in Egypt - Elias Modern Press.
Deposit No. 8390/89

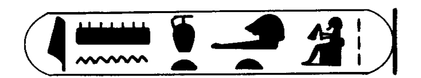

MEDITERRANEAN SEA
SINAI
CAIRO
GIZA
SAKKARA
FAIYUM
MINIA
QENA
THEBES
LUXOR
ASWAN

Map of Egypt



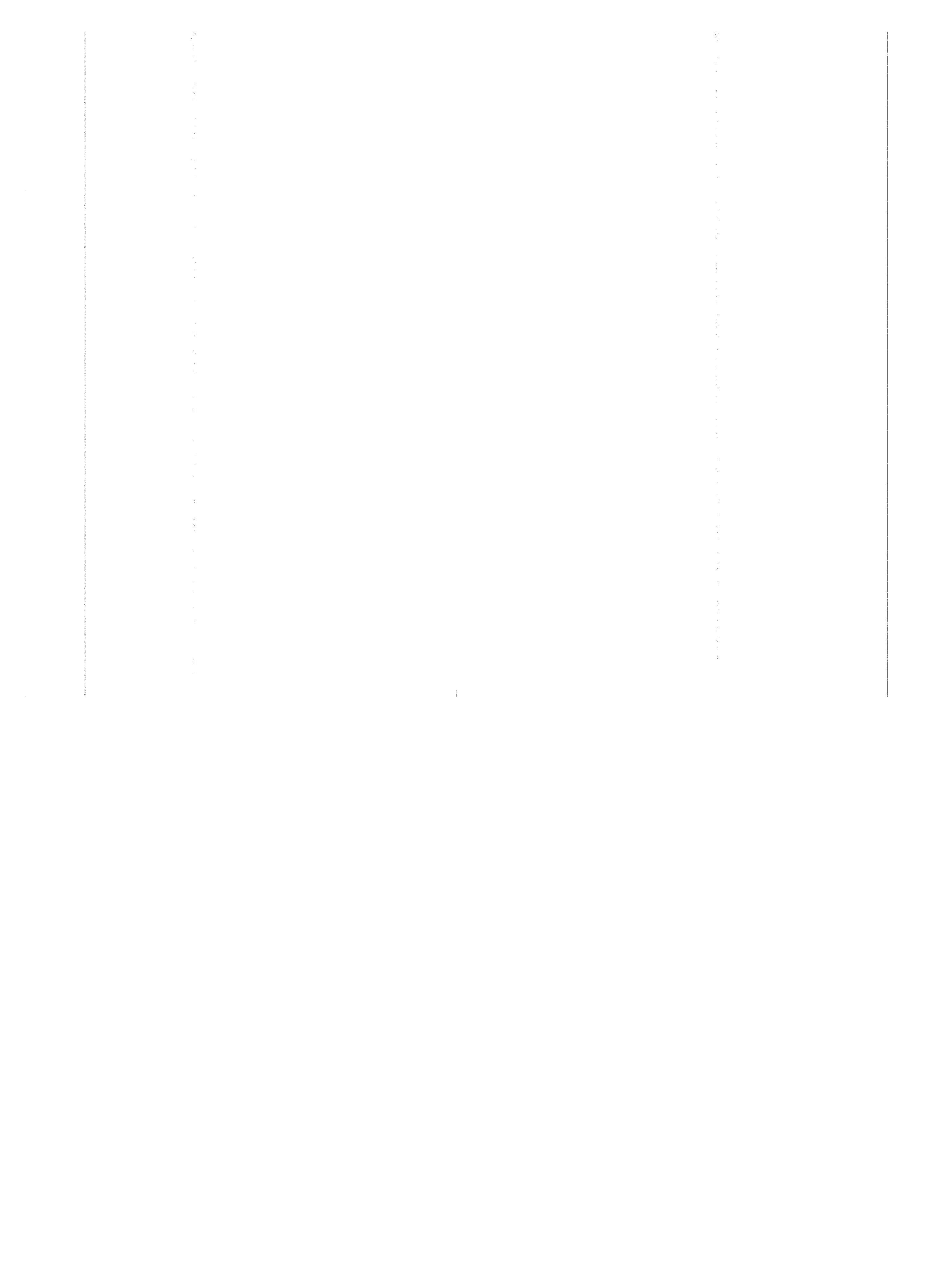


MAĀT KA RĀ



KHNMT IMN

ḤAT SHPSWT



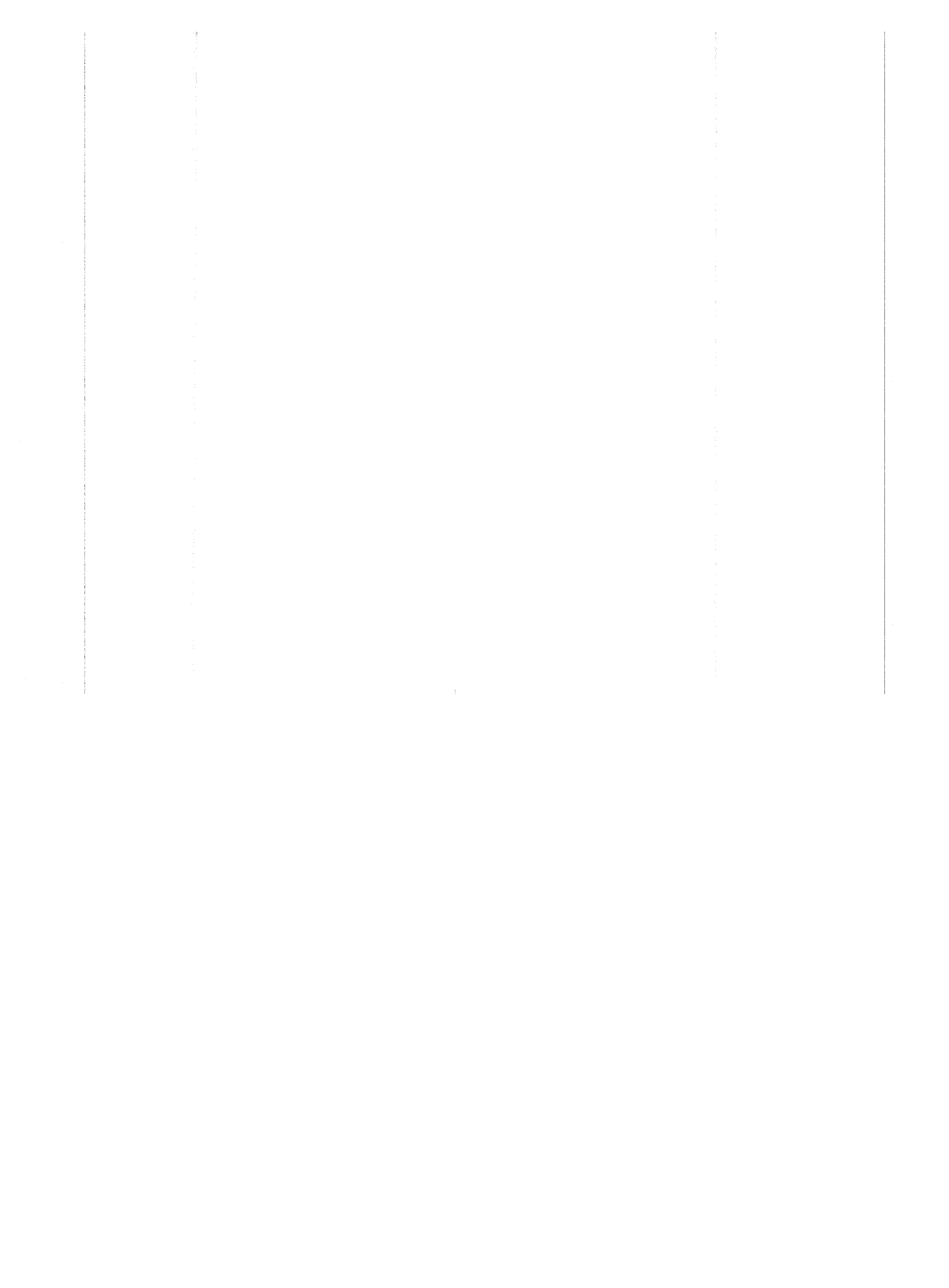
PREFACE

For as long as I can remember, I have been fascinated by the obelisk of Hatshepsut which stands high in the temple of Karnak in Luxor. Consequently I have thought of writing a book about that obelisk, with a translation of the inscriptions on it. However, the name of Hatshepsut itself has a certain fascination, not to mention her obelisks or her great temple in Deir el-Bahri.

With that in mind I have thought of writing a book, not only about her obelisk, but about her, as a great queen, and about the monuments she has left behind.

I sincerely hope that this book provides all the information needed about that part of the ancient Egyptian history as well as all one needs to know about the first Egyptian Queen who ruled Egypt.

The Author



CONTENTS



INTRODUCTION



INTRODUCTION

The ancient Egyptian history has interested and charmed the beholder due to the abundance of monuments which tell of its greatness. Among those monuments are religious ones as temples and tombs or ones which reflect personal achievements as obelisks and statues.

Women have played an important role in ancient Egyptian history, whether as mothers or as wives or as daughters of kings. The importance of Hatshepsut lies in the fact that she was the first queen to sit on the throne of Egypt and rule(1), leaving behind a lot of monuments which have served to illuminate the period's importance as well as her accomplishments.

The history of ancient Egypt had started with the start of the first dynasty the year 3200 B.C. as for Hatshepsut, she had sat on the throne of Egypt and ruled in the year 1490 B.C. during the 18th dynasty, that is 1710 years after King Mina had united Egypt.

The nature of the ancient Egyptian could not allow him to accept a female ruler, a fact which shows why queen Hatshepsut had

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(1) We condescendingly mention the fact that Hatshepsut has been the first queen to rule Egypt due to her powerful personality and her accomplishments. For there has been a mention of two previous queens namely neet afret (Netokres) mentioned by maniton as the last ruler of the sixth Dynasty 2282 B.C. - 2280 B.C. And queen subek nefru (SUBEK KA RA) mentioned in Turien's papyrus as the last ruler of the Twelfth Dynasty 1782 B.C. - 1778 B.C. These last mentioned queens had not been of importance as they had both ruled previous to eras marked as down fall in Egyptian ancient history.

portrayed herself as a male wearing a beard as well as men's habit. As such, she had succeeded and had ruled Egypt for a period of Twenty one years.

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AN INTRODUCTION TO THE 18th DYNASTY



AN INTRODUCTION TO THE 18th DYNASTY

The Egyptologists have divided the ancient Egyptian history, since the uniting of upper and lower Egypt by King Mina, into thirty dynasties. Starting in the year 3200 B.C. and until the year 2780 B.C. and that included the first and second dynasties. Then it was followed by the period of the old government from the year 2780 B.C. until 2280 B.C. that included the third dynasty until the Sixth. Then there followed a period of the first decline from the year 2280 B.C. to the year 2134 B.C. that included the seventh dynasty until the tenth.

Then followed the Mediate government from 2134 B.C. until 1778 B.C. This included the eleventh and twelfths dynasties the period of the second decline from 1778 B.C. until 1570 B.C. included the thirteenth dynasty until the seventeenth dynasty. The period of the new government from 1570 B.C. until 1080 B.C. included the eighteenth dynasty until the twentieth dynasty. The later period from 1085 B.C. until 332 B.C. included twenty first until the thirtyeth dynasties.

the new government which had started with the period of the eighteenth dynasty had been founded by King Ahmos I. We discuss that period as queen Hatshepsut had belonged to that ruling dynasty.

Prior to the eighteenth dynasty, Egypt had been occupied by the Heksos, who were semitic tribes that had infiltrated during the period of the twelfth dynasty and had gained power since, which had enabled them to rule Egypt during the period of the fifteenth dynasty and had remained thus until Ahmos I in the year

1570 B.C. had managed to defeat them and not only banish them out of Egypt but he had pursued them and dispersed their armies near palastine. He had, later, returned to the south and rid the country of some negro tribes, that had taken advantage of his wars with the Heksos to take over the Nubian area which was part of Egypt. In so doing Ahmos I[1] had put his feet firmly on the ground and had ruled Egypt for about 24 years, he had been the founder of the new government, and the eighteenth dynasty.

Ahmos I had died in the year 1546 B.C. and had been followed by his son Amenhotep I from his principal wife Ahmos Nefertari. AmenHotep I had remained on the throne of Egypt for about 21 years, during which he had united his kingdom. He had left behind a marble chapel in the temple of Karnak.

With the death of Amenhotep I, the throne of Egypt had been occupied by Tohotmos I who had not been of royal blood, but had been of the nobility. He had sat on the throne of Egypt after having married princess Ahmos Hotep Tary, the rightful heir to the throne. Opinions have differed as to the identity of princess Ahmos, some have said that she had been King Ahmos's Daughter, that is, she had been King Amen Hotep's sister. But another, more logical, opinion has been that she had been King Amenhotep I's daughter, and that her marriage to Tohotmos I had taken place during her father's life time.

Tohotmos I had started his rule by uniting his kingdom. He had first led his armies south and had reached Donkola in Sudan then he had reached Syria North. When he had secured the borders of his country, he had turned to architecture. He had started

(1) His Mummy is in the Egyptian Museum.

erecting grand buildings in Karnak. His most prized monuments are the two obelisks he had erected in the temple of Karnak, where one remains to this day.

The importance of Tohotmos I lies in his having been the first king who had thought of changing the form of the tomb from its original shape as pyramid. He had asked his architect Anini to look for a place where he could erect his tomb. Anini had found such a place on the west bank of the Nile, where he carved out the king's tomb in stone, a place which had later on become known as the valley of the kings. Tuhotmos I had been the first king burried there.

Tuhotmos I had ruled Egypt for about thirty years. He died in the year 1495 B.C. As fate would have it, he had had no male heir to the throne from his principal wife Ahmos Hotep Tari, she had provided him with a female namely Hatshepsut. He had had, however, a male from another wife (Mot Nefret), a son named Tuhotmos II. Tuhotmos I, in order to avoid any feuds following his death had united Hatshepsut and Tuhotmos II in Marriage so that later the latter could rightfully rule Egypt.

Tuhotmos II had ruled from the year 1495 B.C. to the year 1490 B.C. he hardly left any monuments due to his short reign.

With the death of Tuhotmos II the name of Hatshepsut had come into being in the ancient Egyptian history.

* * *



HATSHEPSUT'S SUCCESSION TO THE THRONE

HATSHEPSUT'S SUCCESSION TO THE THRONE

Tuhotmus II had been faced with the same problem as had his father Tuhotmus I, namely that he had had no male heir from his principal wife and sister. He had had a female princess Nefru RA (Merit RA Hatshepsut). His son Tuhotmos III had been born to another wife.

King Tuhotmos II had tried during his lifetime to prove his son's legal right to the throne by spreading a prophecy that the God Amun Ra had chosen Tuhotmos III to succeed his father to the throne of Egypt. Some sources had stated that he had united his daughter and his son in marriage to secure his son's succession to the throne.

Hatshepsut (figure 1), However, had been a very powerful and ambitious woman, she had never forgotten that she had been the rightful heir to the throne after the demise of tuhotmos I, her father. She had had a lot of power over her husband, and brother Tuhotmos II during his life time. After his death she had had to accept sharing the throne of Egypt with Tuhotmos III (figure 2), who had been a child, specially after the prophesy spread by his father. Facts show, however, that she had always been the actual ruler of Egypt. In the begining, she had allowed herself to rule with Tuhotmos III as partner, and had had her name inscribed next to his. But, later, she had crossed out his name and crowned herself as sole heir to the throne of Egypt.

Hatshepsut had taken that step after having taken the usual precaution at that time, which had been to spread the prophecy that the Gods have chosen her to rule Egypt. For, with the help of the priests of the temple of Amoun, she had spread the story that she had not been the daughter of Tuhotmos I but that in reality she had been the daughter of the God Amoun RA, who had wished to have an offspring and so had chosen her mother and so Hatshepsut had been born.

In addition, Hatshepsut had registered another story on the walls of her temple in Deir El Bahri. That story had stated that her father Tuhotmos I had crowned her as the heir to the throne, and as such her Husband and brother Tuhotmos II and her Nephew Tuhotmos III had not been rightful heirs.

In so doing Hatshepsut had been able to rule Egypt for a long period (About 21 years). Circumstanes had served Hatshepsut's purpose, for due to the short reign of Tuhotmos II she had had him burried in her father's tomb, and had her father transferred to hers (1) in the valley of the kings. That as well as erecting a building for him in her temple in Deir El Bahari. Doubtless Hatshepsut had not had sole power except after having the priests of the temple of Amoun under her wing, as well as the powerful nobility. And perhaps even after having acquired a certain sympathy from the commoners.

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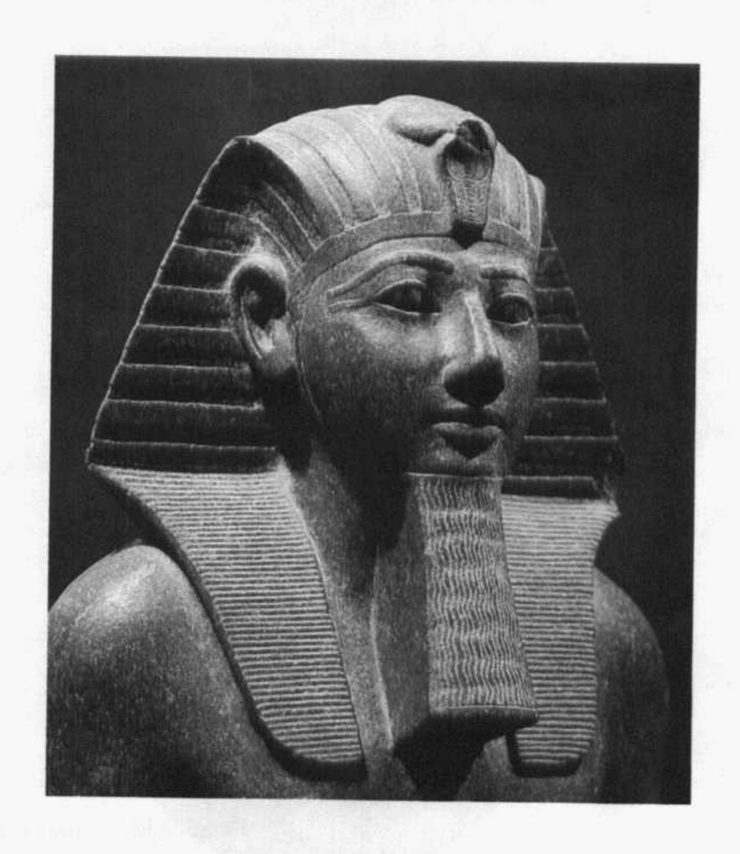
(1) No. 20 in Valley of the Kings.



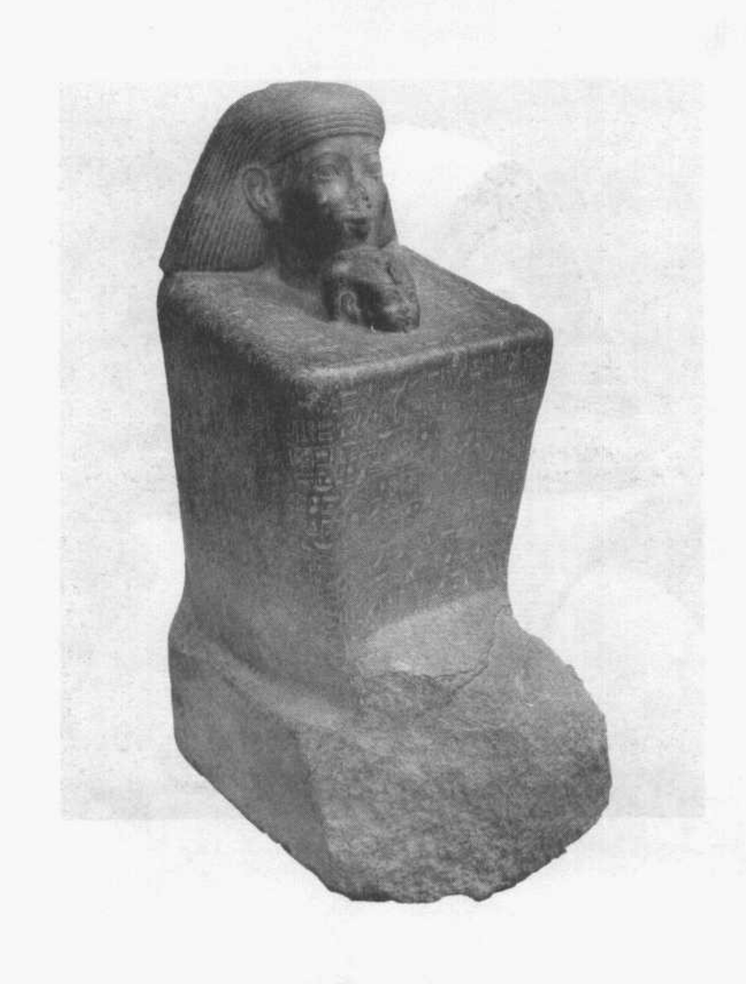
HATSHEPSUT



(Figure 1)
HATSHEPSUT PORTRAYED
AS MAN.



(Figure 2)
TUHOTMUS III



(Figure 3)
SENMUT

THE REIGN OF HATSHEPSUT



THE REIGN OF HATSHEPSUT

Hatshepsut had ruled Egypt for a period of twenty one years from 1490 B.C. until 1469 B.C. Little has reached us concerning army activities during her reign, however some inscriptions show that she had led her army to nubia and north as far as Syria, as a proof of her legal rights and power over the land.

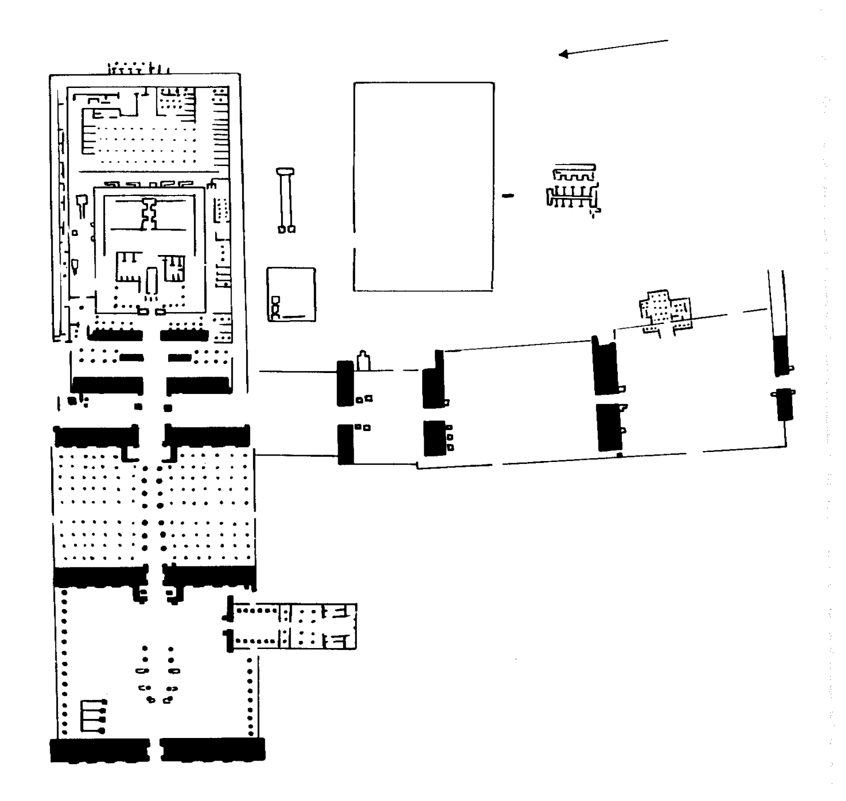
The most famous of those inscriptions was the voyage Hatshepsut had sent to the land of Punt(1). That voyage had been inscribed in detail on the walls of her temple in Deir El Bahari. Hatshepsut had sent this mission onthe ninth year of her rule to fetch insence trees and other agricultural products that had been lacking in Egypt.

As had been the custom of kings at the time, Hatshepsut had left behind some fine monuments, the most famous of which was her temple in Deir El Bahari. As well as another temple in Bohin(2). In addition to those Hatshepsut had also erected a temple in Establ Antar area on the East Bank in Menia, a temple which had been carved out of stone, and on which she had inscribed her part in rectifying what the Heksos had done to the land.

Hatshepsut had also erected four Obelisks, two of which had been erected outside the temple of Karnak, on the East side. The other two had been erected between the fourth and fifth Pylon in Karnak. She had also left behind the temple of Karnak (figure 4) where she had erected a huge sanctuary as well as some subsidiary chambers.

(1) Said to be Somalia.

(2) On the West Bank of Halfa Valley.



(Figure 4)
Plan of the Temple of Karnak

Hatshepsut had also carved out for herself a tomb in the valley of the Kings No. 20. As well as another tomb on the other side of the mountain, where she had erected her temple in Deir el Bahari, a place called "Seket Taket Zeid".

It is unfortunate that most of those structures had not survived her demise. Opinions differ as to how her monument had been destroyed. There is an opinion which states that Tuhotmos III had destroyed her monuments and had removed her name and image off many of her monuments. The other, more likely, opinion states that most of the destruction occurred during the reign of Ekhnaton and due to his religious adjustments, that as well as king Ramses II who had destroyed a lot of monuments of former kings and had used them to help erect his own.

The end of the reign of Hatshepsut, however, remains a mystery as there are no means of knowing how Tuhotmos III had taken over and whether it had happened peacefully as had happened with their anscestors.

The mummy of Hatshepsut has not been found to this day, whether in her Tomb in valley of the kings, or in her other tomb in "Seket Taket zeid", or in the Hidden Tomb in Valley of the Kings.



ADMINISTRATION DURING THE REIGN OF HATSHEPSUT



ADMINISTRATION DURING THE REIGN OF HATSHEPSUT

Hatshepsut had never tried to rule on her own, but had used the wisdom of several men who had become known in history for their role in advising as well as aiding the great queen. Of those the most famous had been her first minister Habu senb, and another named Djehouti who had supervised the royal mint, a very important position at the time. Those as well as the high priest of the God Amoun, the official and great ruler of the land.

One man who had been more important than those senmut (figure 3), a man whom we call nowadays "a self made man". He had not depended on his connections or his family to reach his position. He had been a commonor who had started his life as an officer in the time of Tuhotmos I and with his diligence had managed to maintain the role of tutor to queen nefru RA merit RA Hatshepsut daughter of king Tuhotmos II from his sister queen Hatshepsut. He had then become close to the queen had helped her and supervised most of the architectural projects of her time. It is due to the importance of Senmut that queen Hatshepsut had allowed him to dig his grave under the yard of the temple. That as well as another tomb of his which has been found in the area of "Sheikh Ebada"(1), he also had his image engraved seventy times in her temple.

When Hatshepsut had ruled for the seventeenth year, Senmut's name had begun to disappear, in all probability due to his demise. He had then been replaced by Amen Hotp.

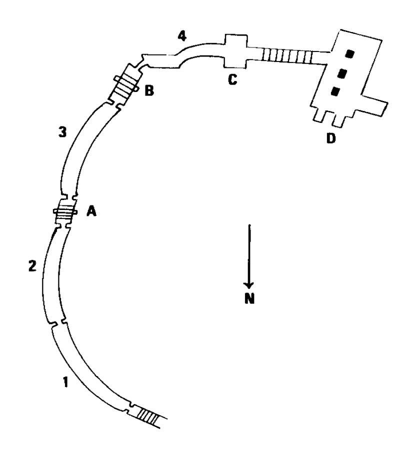
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(1) situated on the Eastern Bank of Malaoui in Minia.

Most of Senmut's relics have been sabotaged, opinions differ as to whether this had been done by the queen herself or by Tuhotmas III or by Ekhnaton, or even by Ramses II.

THE TOMB OF HATSHEPSUT
IN VALLEY OF THE KINGS

THE TOMB OF HATSHEPSUT IN VALLEY OF THE KINGS



(Figure 5)
TOMB OF HATSHEPSUT

Hatshepsut had built herself a tomb (figure 5) in the valley of the kings, known now as tomb no. 20. That tomb had a special shape, even though, on the whole it is the same style as most of the tombs there.

It consists of four passages (which, joined together, form 213m) leading to the burial chamber, in a depth of 97 metres.

The tomb is in the shape of a semi-circle due to the rotteness of the stone it had been dug into. For it was supposed to have

been inclined in shape so as to fall under the chamber of "Amoun, Great of Awe" which is located in her temple. But the rotteness of the stone had forced the people in charge of the digging to form a curve to avoid a total cave in.

The tomb had been discovered in the year 1903 A.D. By the Egyptologists Davies (1837 - 1915) and Carter (1873 - 1939). They had discovered the queen's coffin and gut box on exhibit now at the Cairo Museum. Her mummy however had not been found within.

Her tomb, as previously mentioned consists of four passages (1, 2, 3 & 4)., Passages (1 & 2) lead to steps (A) with 2 niches on either side, leading to passage (3) which leads to steps with two niches on either side (B) then passage (4) which leads to chamber (C), where we find on the right side of the western wall steps leading to the royal burial chamber (D). It is an oblong chamber with three pillars and three subsidiary chambers on the western and Northern Walls. Inside the burial chamber the coffin had been discovered (Empty of its Mummy), made of red bricks. It was odd that the tomb had been found lacking the usual inscriptions on its walls. But fifteen slabs had been discovered on which had been inscribed chapters from the book of the dead, on exhibit now in the Egyptian museum.

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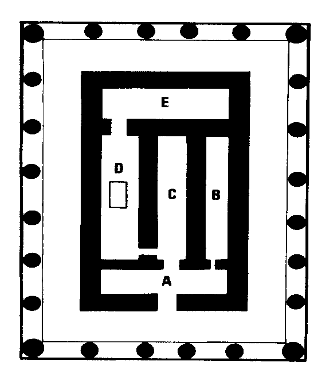
THE TEMPLE OF BOHIN

THE TEMPLE OF BOHIN

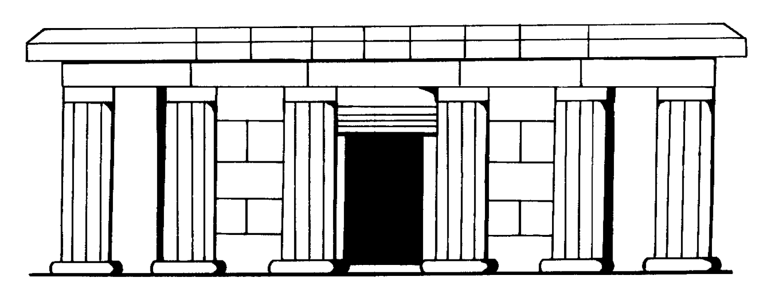
The area called Bohin lies 340 kms, south of Aswan. It is situated on the west bank facing Wadi Halfa.

Two temples have been discovered there, the older one is that of king Senosert I of the twelfth dynasty. The other is a small temple which Hatshepsut had built of stone (figures 6 & 7).

The shape of that temple is simple and consists of a rectangular width wise chamber (A) leading to three oblong chambers (B), (C) & (D). The extreme left chamber (D) leads to the final width wise chamber (E). The temple had been surrounded by a passage all round. The ceiling of which had been suspended by twenty six pillars, each having twenty six sides.



(Figure 6)
A plan of Temple of Bohin



(Figure 7)
The front side of temple of
Bohin

The temple however has not retained its original shape, but had been modified a lot in the following years.

THE TEMPLE OF HATSHEPSUT
IN MEDINET HABU



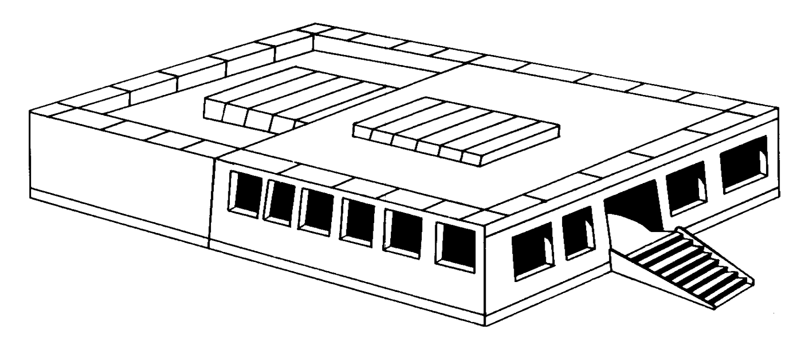
THE TEMPLE OF HATSHEPSUT IN MEDINET HABU

Queen Hatshepsut had erected for herself a small temple (figure 8 & 9) in medinet Habu[1]. Despite the size of the temple, the way it had been built shows how advanced the architecture had been in her time. This temple lies, now, within the Funerary Temple of king Ramses III (Ninteenth dynasy) in Medinet Habu.

The temple to which leads steps, consists of a small chamber (A) open on either side north and south surrounded by a passage containing pillars on three sides with a connecting short wall. At the end of the passage are three chambers (B), (C) & (D), leading to another three chambers (E), (F) & (G).

(Figure 8)
A plan of temple of Hatshepsut
in Medinet Habu

(1) Habu lies on the western bank south of Luxor.



(Figure 9)
A crooky of temple in Medinet Habu

Some changes have occurred, also, to this temple during the reign of king Tuhotmos III who added to it.

HATSHEPSUT AND KARNAK

Karnak[1] Temple (figure 4) had always had its special place in the hearts of the ancient Egyptian kings. For each king had always tried to add to it, in order to prove to the commoners as well as to the influencial priests his strong religious ties to the official God of the land namely Amoun Ra.

When Hatshepsut had taken the responsabilities of the throne, she had followed in their steps, for, apart from some additions to the temple, the most important of which had been the erection of Four Obelisks[2], two had been erected outside the eastern walls of the temple. The other two had been erected between the fourth and fifth pylon in the temple, of those only one remains.

Hatshepsut had also erected the eighth Pylon which lies infront of the southern wall of the chamber which had been erected by Ramses II later on. She had also built a small chamber of red quartz, which had been a chamber specially erected for the Holy Boat.

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(1) Karnak goes back to the era of the Mediate Government.

(2) Only one remains.



DEIR EL BAHARI



DEIR EL BAHARI

The kings of the new government (1570 - 1080 B.C.) had erected their tombs and funerary temples in a different way on the western bank of Thebes. The oldest temple in the area had been that of Montohotep II (2061 - 2010 B.C.) of the eleventh dynasty.

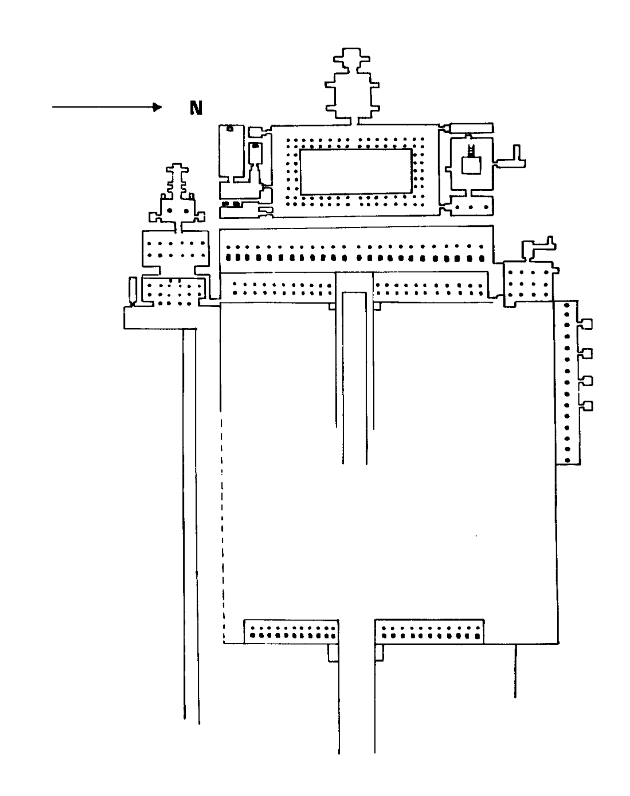
As for the first funerary temple in the new government, it had been queen Hatshepsut's in Deir El Bahary (figure 10) which lies close to that of king Montohotep II.

The Funerary Temples had resembled the temples of the Gods in their architectural design. Queen Hatshepsut's temple had been supervised by her strong man and architect senmut, who had designed it similar to that of Mentohotep II.

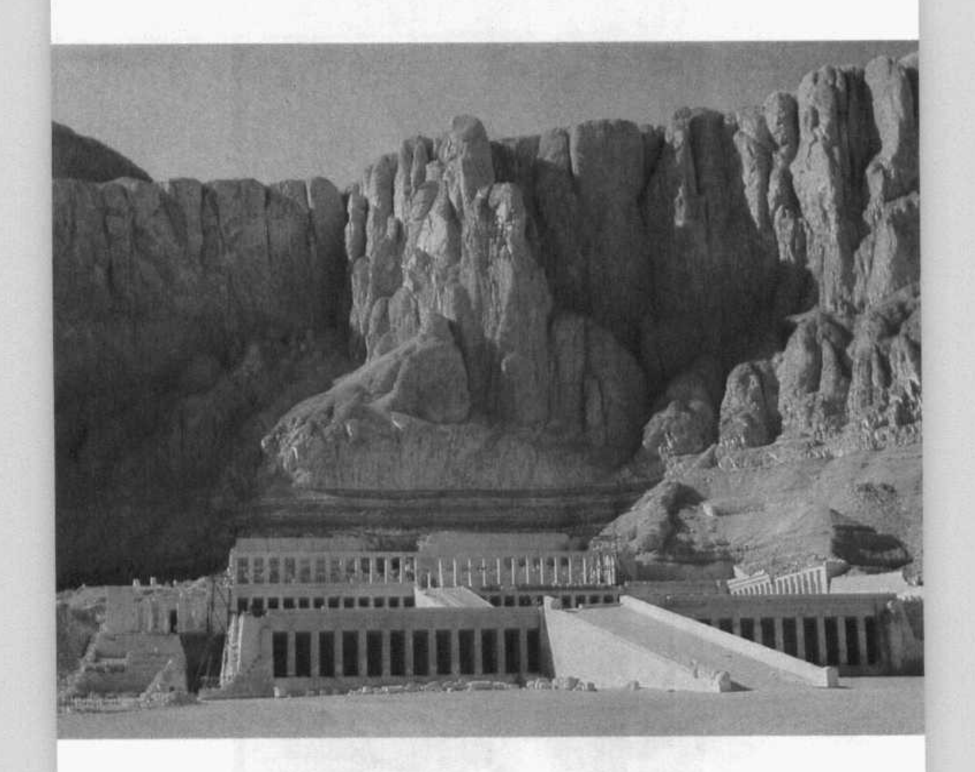
It had been erected on three levels (figure 11) each higher than the other, and had been quite vast in size in order to be in proportion with the mountain it had been dug into.

The temple had subsidiary chambers from the entrance of the valley which had at the time accomodated the guests, then there had been a winding road to the temple, with statues of queen Hatshepsut in shape of the Sphinx on either side. Most of the buildings had been made of lime stone with inscription all over the walls, that aside from the many statues in the temple.

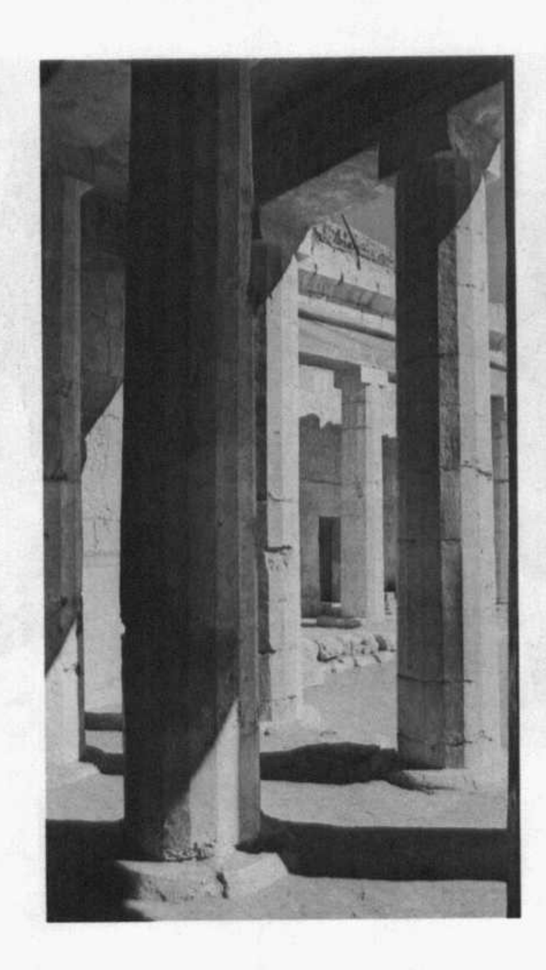
The temple starts with the first level, a spacious court surrounded by a short hedge, made of limestone circular at the top. In the middle of the first level is a platform sliding upward, with twenty two columns on each side, arranged in double rows (figure 12). To the right of those columns is a statue of the queen



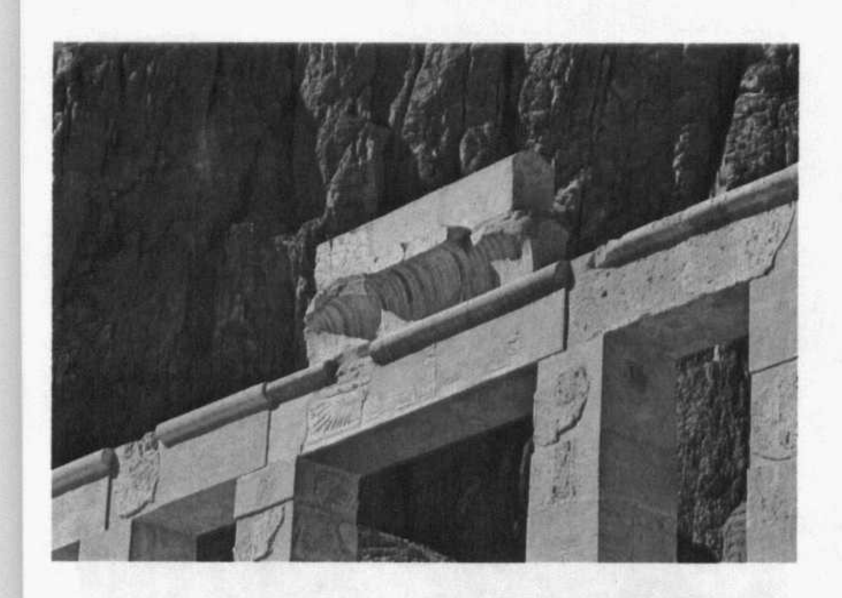
(Figure 10)
The Plan of The Temple of
Deir El Bahari



(Figure 11)
The Temple of Hatshepsut



(Figure 12)
Part of the temple



(Figure 13)
Part of the front of
the temple showing the
corniche



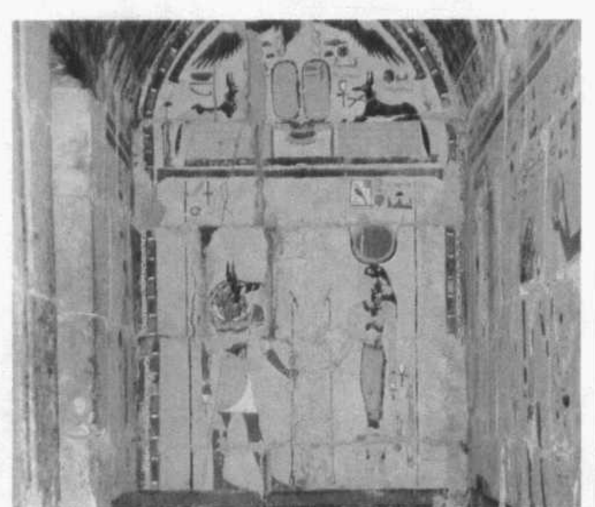
(Figure 14)
Scenes from the voyage to
Land of Punt



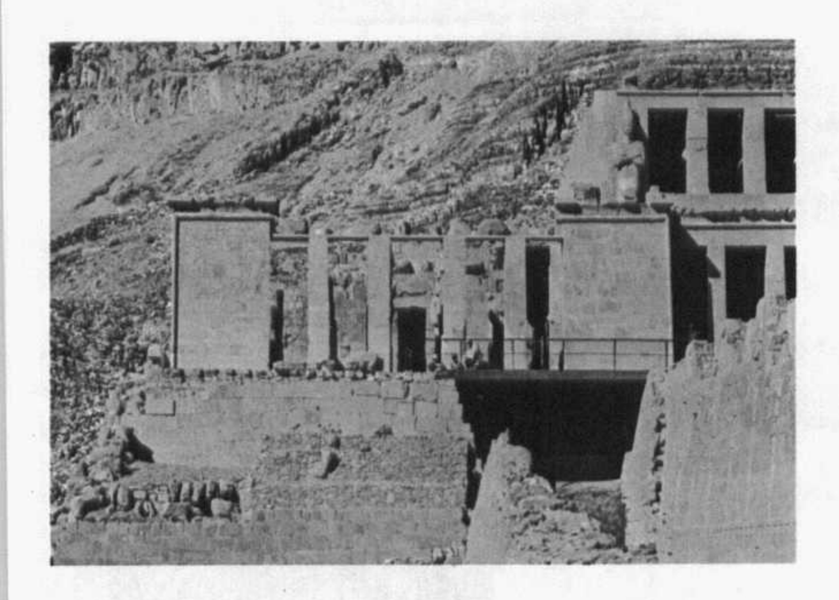
(Figure 15)
Scenes from the voyage
to Land of Punt



(Figure 16)
Part of the Chapel
of Anubis



(Figure 17)
Inscriptions from
Chapel of Anubis



(Figure 18)
The Chapel of Hathur



(Figure 19)
Pillar in Shape of
Hathur
(Chapel of Hathur)



(Figure 20)
Hathur in Shape
of Cow
(Chapel of Hathur)

in the shape of Oziris. On the south side of the first level is a wall which had been erected to support the central level of the temple, it had been decorated by a corniche (figure 13). The central level contains two colonnades the one on the left is the colonnade of the expedition of punt (figure 14 & 15). The one on the right is the birth colonnade.

On the extreme right of the columns is a chapel for God Anubis (fig. 16, 17), the cieling of the chapel stands on three rows of columns, each row consisting of four sixteen sided columns. The cieling had been decorated with yellow coloured stars. As for the walls, they had been decorated by paintings showing queen Hatshepsut seated with Hathour the God Facing her in the shape of a cow. In the middle of the western wall of the chapel is a door which leads to a small court, on the right of which is the sanctuary. On the extreme right of the central level are found sixteen sided columns which had been erected, as though to keep the mountain from collapsing. On the left side is the chapel of Hathur (figure 18) composed of two parts, both dug into the mountain. The chapel starts with a row of four columns, the two middle ones crowned with the figures of Hathur as a woman with horns crowning her head (figure 19). Behind the columns is a small court with two rows of columns each consisting six columns, the middle ones square in shape and two on either side sixteen-sided. Behind that court is another, larger one, all dug into the mountain, containing two rows of columns each consisting of six sixteen-side columns, those lead to two small halls, the first containing two columns, the second wider and free of columns, leading to the sanctuary. The walls of the sanctuary contained paintings of Hathour in the shape of a cow (figure 20).

Another slanting platform leads to the third level of the temple. the third level has two row of columns. The first row is decorated with large statues of queen Hatshepsut in the shape of Osiris, the hind ones are sixteen-sided.

In the middle of the wall behind those columns is an entrance made of red granite and leading to a spacious court covered by a cieling carried by sixteen sided columns leading to the sanctuary. On either side of the sanctuary are four large recesses as well as five small recesses, each of those recesses had contained the statue of queen Hatshepsut. The walls of the entrance had been decorated with paintings, Illustrating the festivities held during the visit of Amoun's statue to the temple.

On the right as well as the left side of the third level are some chapels of the Gods Anubis, Amoun and Ra Hour Akhty. In addition are two chambers, one is Hatshepsut's, the other is that of Tuhotmos I. The chamber of Hatshepsut is decorated with paintings of sacrifice offerings.

Some additions had occured in the Ptolmic era, a row of columns had been added in the entrance to the sanctuary, and behind the sanctuary had been dug a small chamber, the walls of which had been decorated with Gods Amhotep and Amonhotep and Ben Habo.

The temple Itself is a work of art. In which Senmut, the Queen's Architect, had put all his talent and effort to erect such a grand temple for his queen. A temple which stands, in its grandeur, in proportion to the great mountain it had been dug into.

THE VOYAGE OF PUNT



THE VOYAGE OF PUNT

Since the fifth dynasty 2560 B.C. The ancient Egyptians had had commercial connections with the bordering countries. The land of punt (Somalia) had been one of those countries. The name of punt, however, had not become known except after the expedition which queen Hatshepsut had sent to that land on the ninth year of her rule, specially that the expedition of punt had been registered on the walls of her temple in Deir El Bahari.

Hatshepsut had sent that expedition to bring back incense trees to be planted on the terraces of her temple. Hatshepsut had commemorated that expedition by regestering it on the walls of her temple. The paintings show her ships and scenes from the land of punt, the men and the ruler of the land of punt and his wife. The paintings show the good relations maintained, at the time, between the rulers of Egypt and those of the land of punt. Those paintings are the most famous of the eighteenth dynasty, and the reign of Hatshepsut (figures 14 & 15).

We give a brief description of the punt voyage on the following pages, from the inscriptions written in Hieroglyphics.

EXTRACTS FROM THE PUNT EXPEDITION:

1\.
SQDI TW CHNTI M WADJ-WR
The voyagers against the current in the great river.

2\.
SSHP TP WAT NFRT R TA-NTR
Start your good voyage to the land of God.

3\.
Diw-R-TA M HTP R KHAST PWNT
Set Anchor peacefully in the desert of punt.

4\.
IN MSHA N NB-TAWY
By the army of the master of two lands.

5\.
KHTF TPT R N NB NTRW IMN

NB NSWT TAWY CHNT IPI-SWT

By order of the tongue of master of Gods master of the bride of two lands who is first in Karnak.

6. R INT N.F BIAIT KHAST NBT

To bring him wonders from all foreign lands.

7. N ĀAT N MRR.F SAT.F MAĀT KA RĀ

For love of his daughter Maat Ka Ra

We have here some extracts from the punt expedition which show the landing in the land of punt and the ruler and people of punt receiving them with awe to Amoun the God. The inscriptions continue till the return of the expedition to Egypt with Goods from the land of punt.



THE OBELISKS OF HATSHEPSUT IN KARNAK



THE OBELISKS OF HATSHEPSUT IN KARNAK

The ancient Egyptians had always worshiped the sun. One of it's sacred symbols had been a conical shaped pyramid (Pyramidion) known in ancient egyptian language as J J BN BN. It had been from that sacred symbol that the ancient Egyptians had later erected their Obelisks. During the time of the fifth dynasty (2560 B.C.) they had erected temples consisting of a wide court at the end of which had stood a wide base with an Obelisk on top. Infront of the base had been set a table for offerings.

During the time of the eighteenth dynasty, however the Obelisks had been made of one piece of Red Granite, a pyramidion at its top adorned with electrum, so that almost the entire upper half of the Obelisk gleamed in the sun.

The kings had erected obelisks to celebrate an occasion or royal victories or to celebrate a jubilee. On the obelisk usually had been inscribed the name and titles of the king and the occasion for which the obelisk had been erected.

The making of an obelisk had been a strenuous task. It had started with the chosing of the appropriate stone, usually granite red or black. Then the workers had begun by removing the uneven surface of the stone, the two sides had then been detatched by the use of large dolerite stones, those had been attached to Ramers, and had been struck vertically downward with great force, wood had then been placed and wet with water allowing it to expand thus helping in the process of disengaging the lower side of the obelisk.

Three sides had been then, inscribed leaving the fourth and under side to be inscribed after its erection.

Hatshepsut had erected four obelisks in Karnak, two of which had stood outside the eastern wall of the temple. The other two had stood between the fourth and fifth Pylon within the temple.

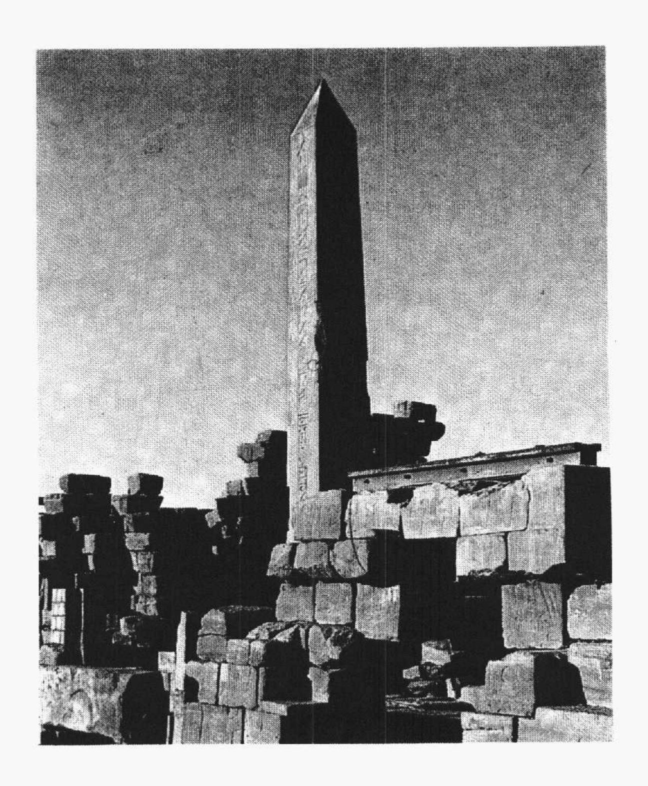
Of those obelisks only one has remained to this day near the obelisk of King Tuhotmos I (figure 21).

The remaining obelisk is an enormous one. It stands as high as 29,50 M. weighs 323 Tons (figure 22).

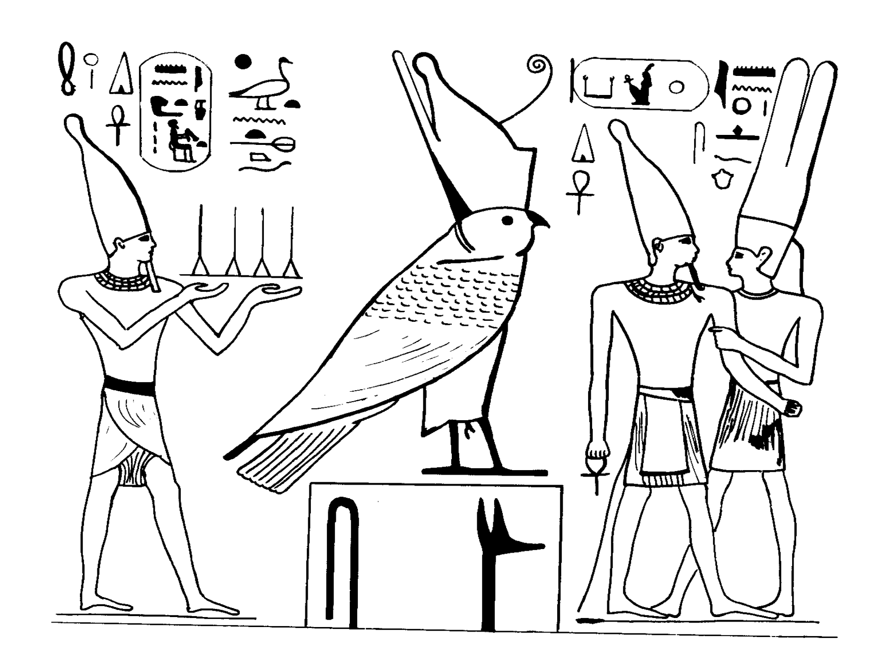
On its sides and base are some inscriptions, on the following pages we shall give an iterpretation of those inscritpions. (figures 23 & 24)



(Figure 21)
The two Obelisks of Hatshepsut and
Tohutmos at Karnak Temple



(Figure 22)
Obelisk of Hatshepsut



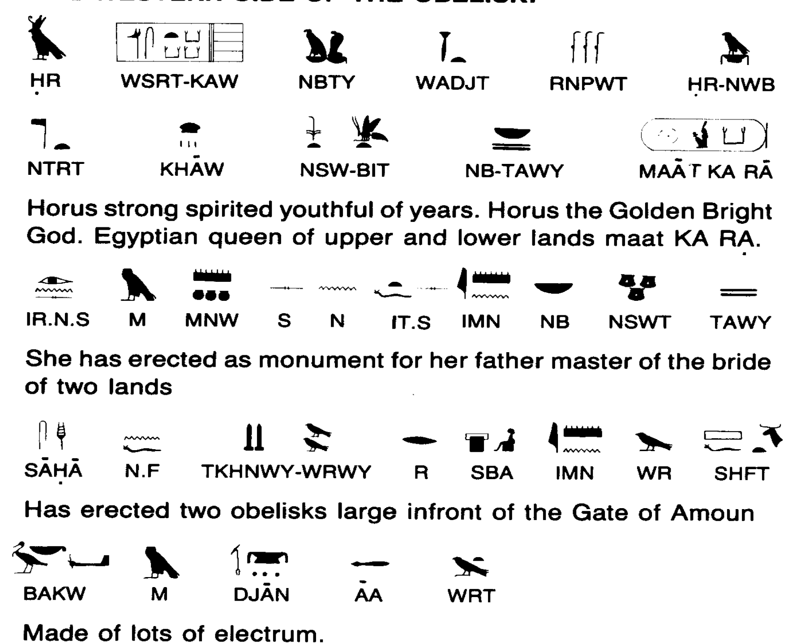
(Figure 23)
Inscription from the upper part
of Obelisk of Hatshepsut



(Figure 24)
Part of Inscriptions on base of
Obelisk of Hatshepsut.

TRANSLATION OF THE INSCRIPTIONS ON THE OBELISK OF HATSHEPSUT

THE WESTERN SIDE OF THE OBELISK:



HR WSRT-KAW NBTY WADJT RNPWT HR-NWB

NTRT KHĀW NSW-BIT NB-TAWY MAĀT KA RĀ

Horus strong spirited youthful of years. Horus the Golden Bright God. Egyptian queen of upper and lower lands maat KA RA.

IR.N.S M MNW S N IT.S IMN NB NSWT TAWY

She has erected as monument for her father master of the bride of two lands

SĀHĀ N.F TKHNWY-WRWY R SBA IMN WR SHFT

Has erected two obelisks large infront of the Gate of Amoun

BAKW M DJĀN ĀA WRT

Made of lots of electrum.

SḤDJ N TAWY MI ITN

She lightens the two lands like Atoun

N SP IR MITT DJR PAT TA

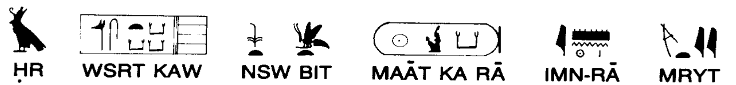
She has done what no one has done since the beginning of the earth.

IR N. F SARĀ KHNMT IMN ḤAT SWPSWT DI ĀNKH

RĀ MI DJT

Which Hatshepsut daughter of the sun has made giving life like Ra forever

THE EASTERN SIDE OF THE OBLISk

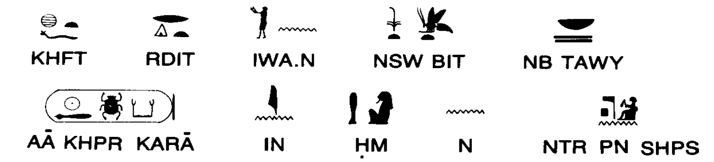


ḤR WSRT KAW NSW BIT MAĀT KA RĀ IMN-RĀ MRYT

Horus strong of spirit queen of upper and lower Egypt Maat Ka Ra beloved of Amoun.

IR.N ḤMT.S RN.N IT.S SMN ḤR MNW PN WAḤ

Forever this monument stands with the name of her father.



KHFT RDIT IWA.N NSW BIT NB TAWY

AĀ KHPR KARĀ IN ḤM N NTR PN SHPS

When flattery was given to king of upper and lower Egypt. Master of the lands Ạa Kheber Ka Rạ (Tuhotmus I) by his majesty the Great Noble God.

KHFT SĀḤĀ TKHNWY WRWY IN ḤMT.S M SP-TP

When two Great Obelisks have been erected by her majesty in the first occasion.

DJD PW IN NB NTRW

They are words by the Master of the Gods.

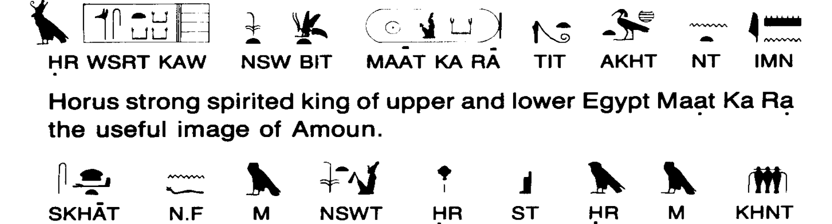
IN IT.TCH NSW BIT ĀA KHPR KARĀ DI TP RD SMNT TKHNW

It is your father king of upper and lower Egypt Ạa Kheber Ka Ra giver of command to erect the obelisks.

IW ḤMT .TCH R WḤM MNW IRT ĀNKH TI DJT

Your majesty shall repeat the monuments causing life forever.

THE SOUTHERN SIDE OF THE OBELISK



ḤR WSRT KAW NSW BIT MAĀT KA RĀ TIT AKHT NT IMN

Horus strong spirited king of upper and lower Egypt Maạt Ka Rạ the useful image of Amoun.

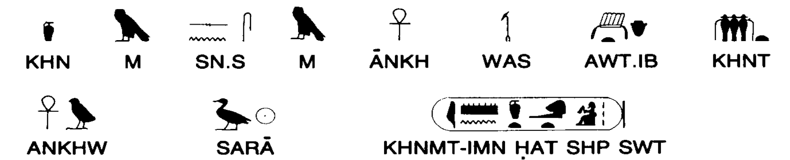
SKHĀT N.F M NSWT ḤR ST ḤR M KHNT

'DJSRW NW PR WR

Who had caused her appearance as a queen of the throne of Horus infront of the sacred great house.

RNNT N SPDJT NTRW ĀAT R NBT SHNWT N ITN

Whom the great nine Gods brought to be the mistress of the universe.



KHN M SN.S M ĀNKH WAS AWT.IB KHNT

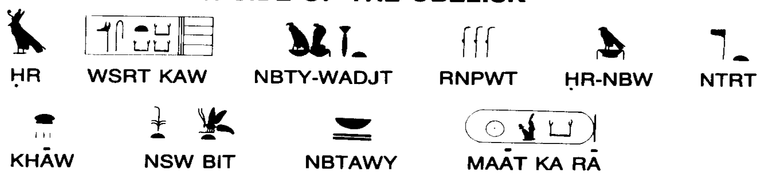
ANKHW SARĀ KHNMT-IMN ḤAT SHP SWT

They have mixed her with life and happiness before the life of daughter of the sun Maạt Ka Rạ.

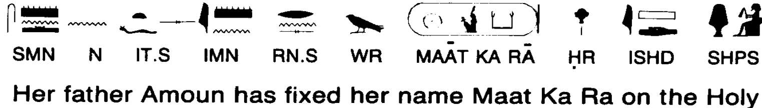
IMN-RĀ	NSW	NTR	MRYT	DI	ĀNKH	RĀ	MI	DJT

Beloved of Amoun Rạ master of the Gods who gave life as Rạ forever.

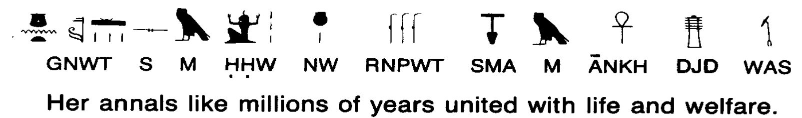
THE NORTHERN SIDE OF THE OBELISK



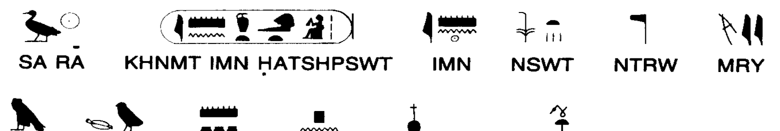
Horus strong spirited green of life that is the Bright God of upper and lower Egypt mistress of two lands Maaṭ Ka Rạ.



Her father Amoun has fixed her name Maat Ka Ra on the Holy Tree.



Her annals like millions of years united with life and welfare.



M ISW MNW PN NFR RWDJ MNKH

Daughter of Ṛa Hatshepsut beloved of the king of Gods Amoun in front of this beautiful solid monument.

IR N.S	N.F	SP TP	ḤB-SD	IR.S	DI	ĀNKH	DJT

Which she erected for him in the first Jubilee to offer eternal life.

INSCRIPTIONS ON BASE OF OBLISK

ĀNKH HRT WSRT KAW NBTY WADJT RNPWT

HR NWB NTRT KHAĀW

Living Horus strong spirited green of years Golden Horus the Bright Godess.

NSW BIT MAĀT KA RĀ SA RĀ

KHNMT IMN HAT SHPSWT ĀNKH DJT NHH

Goddess of upper and lower Egypt Maat Ka Ra Daughter of sun Hatshepsut eternal life forever.

IMN RĀ SAT IMYT IB.F

Daughter of Amoun Ra who is in his heart.

WĀTT.F KHPRT KHR.F TIT AKHT NT NB R DJR

His only child whom he has brought. The useful image of everyone's master.

QMAT N BAW IWNW NFR. S

Whom spirit of Iyouno had created her beauty.

ITCHT TAWY MI IRSW SKHPR N.F

R WTCHS KHĀW.F

Holder of the two lands as arso who had created her to carry his crowns.

KHPRT KHPRW MI KHPRI KHĀT KHĀW MI AKHTY

Who is there as kheberi who shines with his crowns like Ekhti.

SWHT WĀBT PRT AKHTI

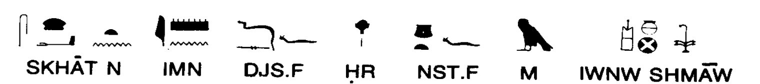
The chaste egg that has come out useful.

RNNT WRTY ḤKAW

Whom the two Great(1) of Magic had Reared.

---

(1) Great of Magic are Isis and Neftis.



SKHĀT N IMN DJS.F ḤR NST.F M IWNW SHMĀW

Whom Amoun himself had raised to his throne in Iyouno on southern thebes.

STP N.F R SAW KMT R NRYT PĀT RKHYT

Whom he has chosen to protect Egypt and to protect mankind and people.

ḤRT NDJTT IT.S SMSWT NT KA MWT .F

Horus protector of her father the old daughter of God Kamout Ef.(1)

WTT N RĀ R IRT N.F PRT AKHT TP.TA

Whom Ra has brought to be for him an excellent seed on earth.

R WDJAW N ḤNMMT KHNT.F ĀNKH

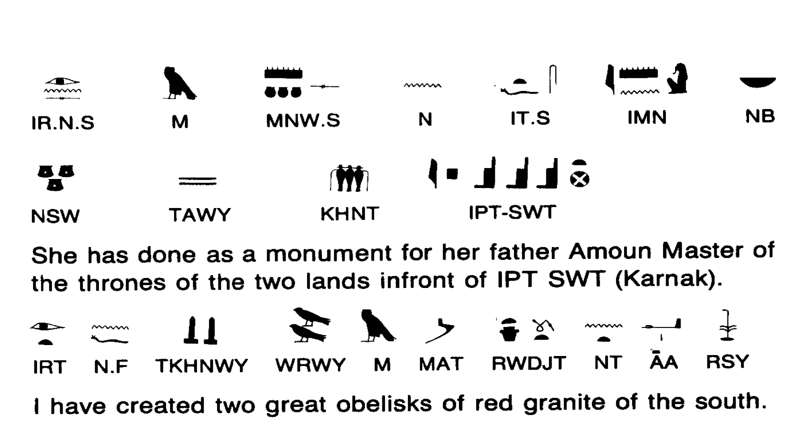
For the welfare of people. His live image.

NSW BIT MAĀT KA RĀ DJĀM N NSWTYW

Egyptian Queen Maạt Kạ Ra of upper and lower land the best of kings.

---

(1) An old king replaced by God Meen then united later.



IR.N.S M MNW.S N IT.S IMN NB

NSW TAWY KHNT IPT-SWT

She has done as a monument for her father Amoun Master of the thrones of the two lands infront of IPT SWT (Karnak).

IRT N.F TKHNWY WRWY M MAT RWDJT NT ĀA RSY

I have created two great obelisks of red granite of the south.

GS SN ḤRY M DJĀM N TPW KHASWT NBT

Their upper sides made of the best electrum of the two lands.

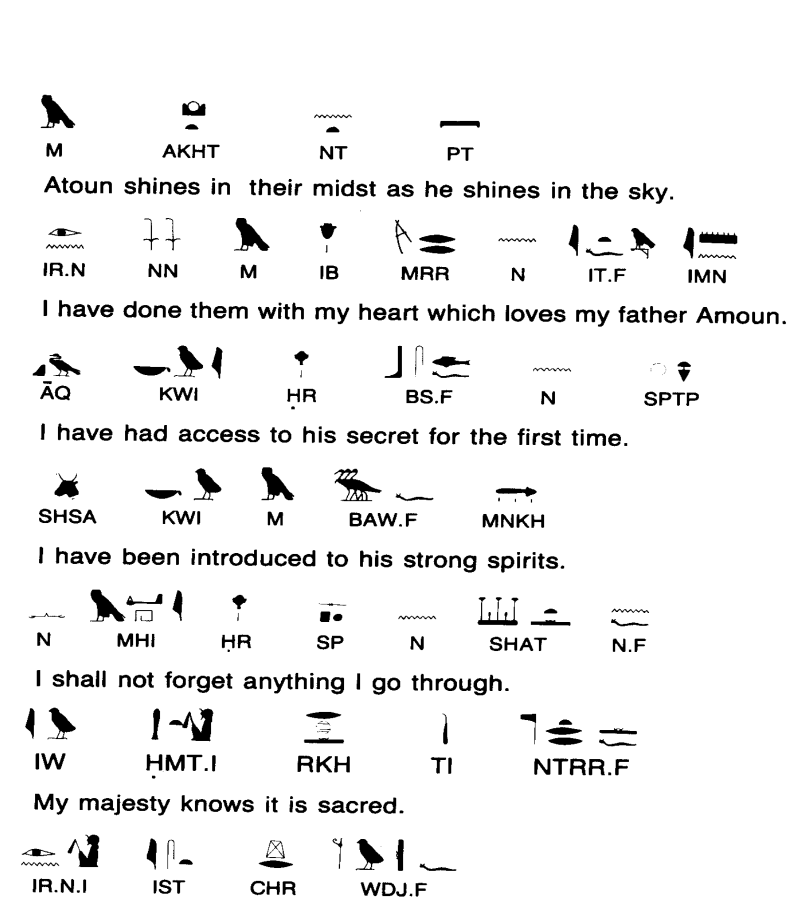
MAA TW M ḤNTY ITR

Which can be seen from both banks of the river.

BĀḤI.N STWT SN TAWY

Whose reflected sun rays floods the two lands.

WBN ITN IMYTW NY MI KHĀĀ F



M AKHT NT PT

Atoun shines in their midst as he shines in the sky.

IR.N NN M IB MRR N IT.F IMN

I have done them with my heart which loves my father Amoun.

ĀQ KWI ḤR BS.F N SPTP

I have had access to his secret for the first time.

SHSA KWI M BAW.F MNKH

I have been introduced to his strong spirits.

N MHI ḤR SP N SHAT N.F

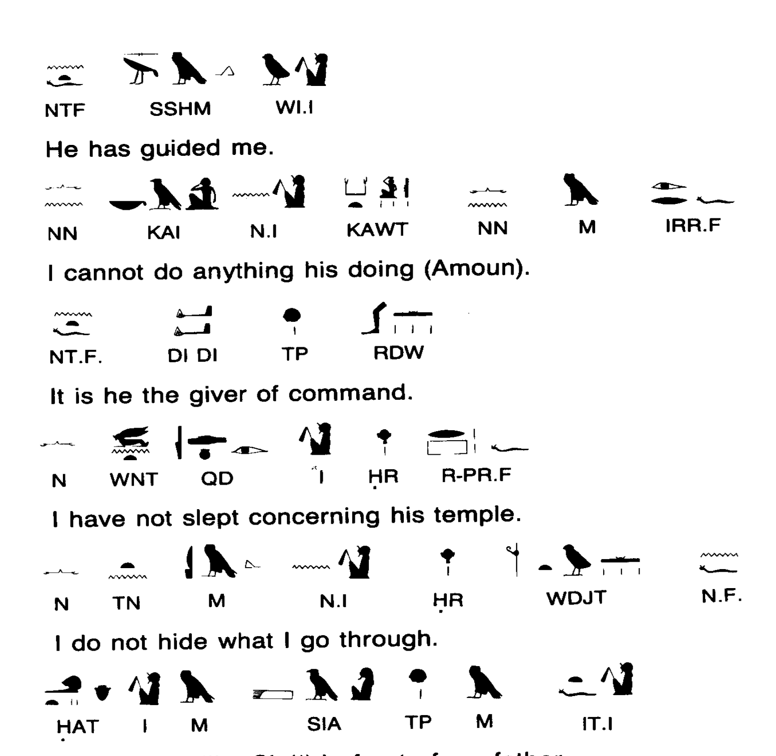
I shall not forget anything I go through.

IW ḤMT.I RKH TI NTRR.F

My majesty knows it is sacred.

IR.N.I IST CHR WDJ.F

What I have done was really according to his command.



NTF SSHM WI.I

He has guided me.

NN KAI N.I KAWT NN M IRR.F

I cannot do anything his doing (Amoun).

NT.F. DI DI TP RDW

It is he the giver of command.

N WNT QD I ḤR R-PR.F

I have not slept concerning his temple.

N TN M N.I ḤR WDJT N.F.

I do not hide what I go through.

ḤAT I M SIA TP M IT.I

My heart is like Sia[1] in front of my father.

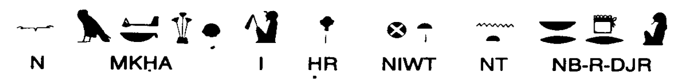
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(1) Sia was goddess of wisdom.



ĀQ KWI ḤR KHRT IB.F

For that I understand my fahter's wishes.



N MKḤA I ḤR NIWT NT NB-R-DJR

I have not neglected the city of master of universe.



WPW ḤR RDIT N.S ḤR

But have given it my front.



IW I RKH KWI

Therefore I know.

NTT AKHT PW IPT SWT TP TA

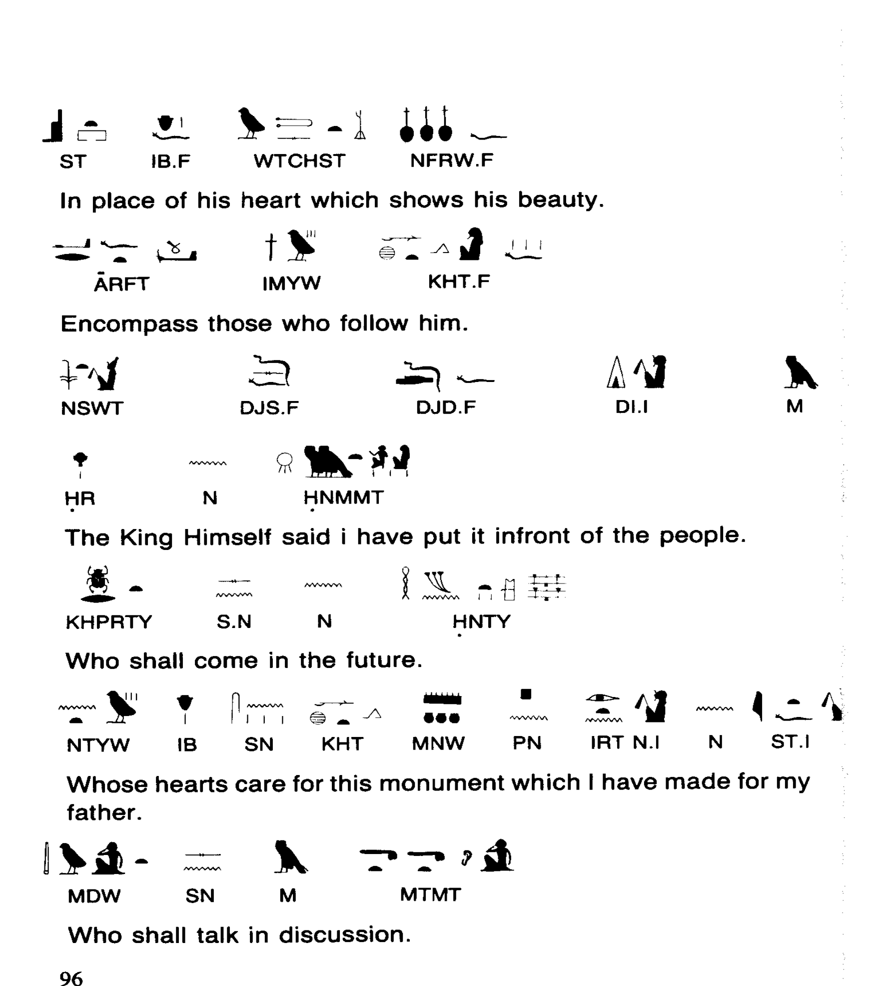
It is the horizon on earth.

QAY SHPS N SP-TP

The great hill of beginning.

WDJAT NT NB-R-DJR

The good eye of master of universe.



ST IB.F WTCHST NFRW.F

In place of his heart which shows his beauty.

ĀRFT IMYW KHT.F

Encompass those who follow him.

NSWT DJS.F DJD.F DI.I M

ḤR N ḤNMMT

The King Himself said i have put it infront of the people.

KHPRTY S.N N ḤNTY

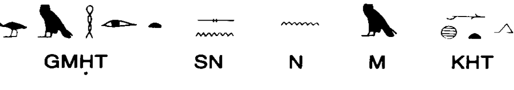
Who shall come in the future.

NTYW IB SN KHT MNW PN IRT N.I N ST.I

Whose hearts care for this monument which I have made for my father.

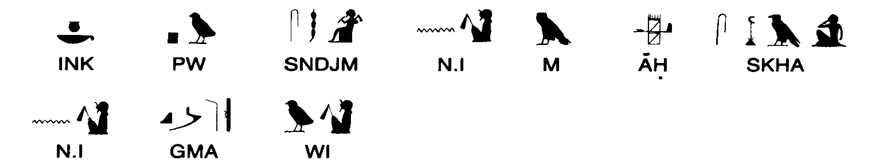
MDW SN M MTMT

Who shall talk in discussion.



GMḤT SN N M KHT

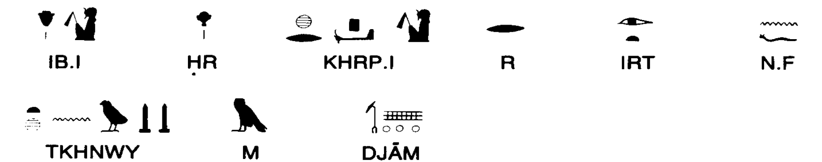
Who shall look into the future.



INK PW SNDJM N.I M ĀḤ SKHA

N.I GMA WI

It is I who lives in the palace I.
Who remembered my creator.



IB.I ḤR KHRP.I R IRT N.F

TKHNWY M DJĀM

My heart led me to do two obelisks of electrum.



BNBN SN ABKHW M ḤRT

From them I speak to the sky.

M IWNYT SHPST

In the Honourable court of columns.

R IMYTW BKHNTY WRTY N NSW

Between the two great pylons of the great king.

KA NKHT NSW BIT ĀA KHPR KA RĀ ḤR MAĀ KHRW

The strong bull king of upper and lower Egypt Ạkhebẹr Ka Rạ (Tuhotmos I) deceased.

IST IB.I ḤR ITCHT INT ḤR KAT MDW RḤTYW

Really my heart gives and takes concerning what people speak and think of.

MAAT SN MNW.I M KHT RNPWT

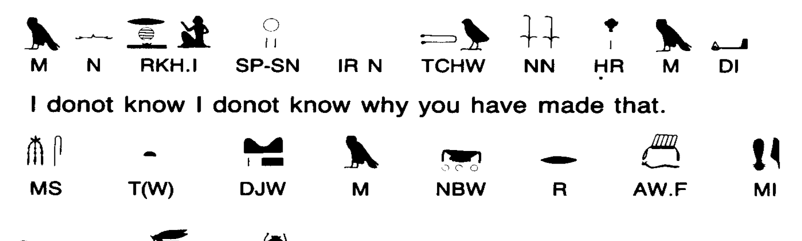
Who will see my monument after years.

SDJDT SN M IRT N.I

Who will speak of what I have made.

SAW DJD TCHN

Beware of saying.



M N RKH.I SP-SN IR N TCHW NN ḤR M DI

I donot know I donot know why you have made that.

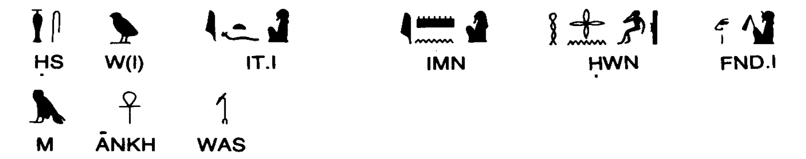
MS T(W) DJW M NBW R AW.F MI

KHT WN KHPRT

A mountain fashioned entirely of Gold like that which has been made.

ĀNKH N I MRY WI RĀ

Which lives for me and Ra loves me.



ḤS W(I) IT.I IMN ḤWN FND.I

M ĀNKH WAS

As long as my father Amoun backs me and refreshes my nose with life and welfare.



WTCHS I ḤDJT KHĀ.I M DSHRT

I have worn the white crown and I shine in the red crown.

SMA N.I NBWY PSSHT SN

THE MASTERS (Horus - Set) have united the two lands for me (Upper & Lower Egypt).

HQA.I TA PN MI SA IST

I have ruled this land like the son of Isis.

NKHT N I MI SA NWT

I amstrong like the son of Nut.

HTP RĀ M SWAH MSKTT

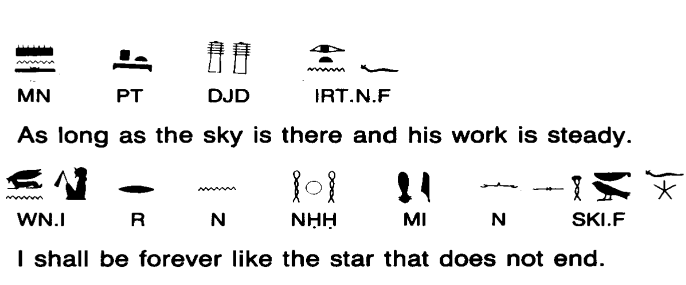
Whereas Ra sets in the boat of night.

SWAH.F M MĀNDJT

And rises in the boat of the morning.

CHNM.F MWT FY M DPT NTR

He (Ra) Gathered his mother in the Holy Boat.



MN PT DJD IRT.N.F

As long as the sky is there and his work is steady.

WN.I R N NḤḤ MI N SKI.F

I shall be forever like the star that does not end.

ḤTP.I M ĀNKH MI ITM

I shall reign in the other life like Atoun.

IW IR PA TKHNWY WRWY

As for the two great Obelisks.

BAK N ḤM.I M DJĀM N IT.I IMN

I have made them of electrum for my Father Amoun.

N MR TW WN RN.I MN WAḤ M

R-PR PN R NḤḤ ḤNĀ DJT

For my name to stay forever lasting in this temple.

IW NY ST INR WĀ M MAT RWDJT

They were of one piece of strong granite.

NN SKHT NN DNW M-M

Without a joint or mending in them.

SHA N ḤM.I KAT R.S M ḤAT SP 15 ABD 2 PRT SW 1

My majesty ordered for them to be made in the year 15 (of Hatshepsut's rule) the second month of winter the first day.

NFRYT R ḤAT SP 16 ABD 4 SHMW ĀRQY

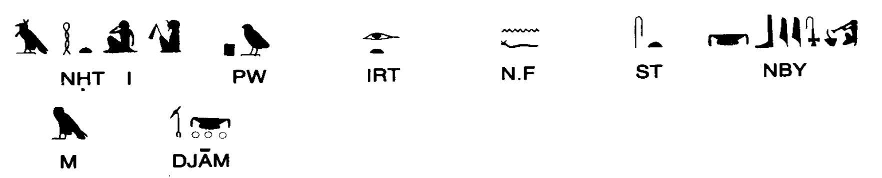
Until (End of work) the year 16 fourth month summer last day.

IR ABD 7 M SHAT M DJW

The work has lasted 7 months since The arangements (work) in the mountain.

IR.N.I N.F M MIT NT IB NSW IS N NTR NB

I have made them for him with a loyal heart. Like any King to his God.



It was my wish to make them for him golden of electrum.

WAḤ N IS GS SN ḤR DJT SN

I have put their bodies over their bases.

KHMT N.I MDW RMTCH

I have thought of what the people shall say.

RA.I MNKH ḤR PRT IM.F

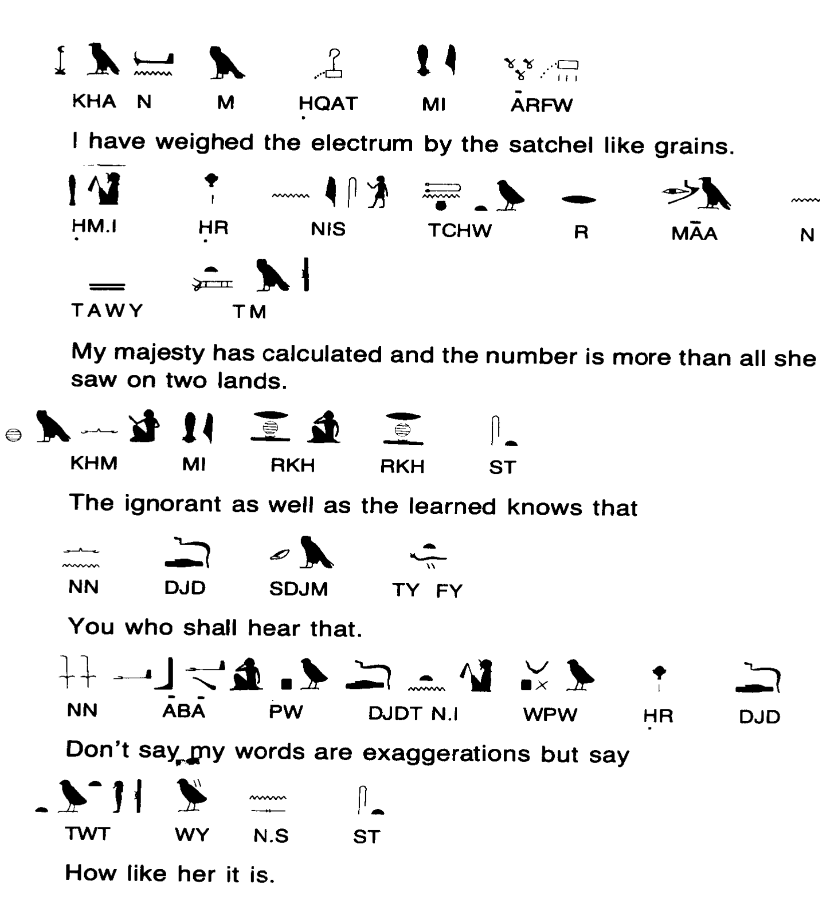
My lips are true in all that goes out of them.

N ĀNN N.I ḤR DJDT N.I

I never go back on what I say.

SDJMW IRF TCHN RDI N RS M DJĀM N QN

Listen To me: I have put on them the best electrum.



KHA N M ḤQAT MI ĀRFW

I have weighed the electrum by the satchel like grains.

ḤM.I ḤR NIS TCHW R MĀA N

TAWY TM

My majesty has calculated and the number is more than all she saw on two lands.

KHM MI RKH RKH ST

The ignorant as well as the learned knows that

NN DJD SDJM TY FY

You who shall hear that.

NN ĀBĀ PW DJDT N.I WPW ḤR DJD

Don't say my words are exaggerations but say

TWT WY N.S ST

How like her it is.



MAĀW KHR IT.S

To be true to her father



IW NTR RKH ST IM.I IMN NB NSW TAWY

The God knows they are from me Amoun master of the thrones of two lands.

DI.N.F ḤKA.I KMT DSHRT M ISW IRY

He has made me rule Egypt for what I have made

NN RQI I M TAW NB

I have no enemies in all the land.

KHASWT NBT M DJT I

All the foreign lands are my slaves.

IR.N.F . TASH.I R DJRW ḤRT

He has made my borders to the end of the sky.



BAK N.I SHNNT N ITN

All That surrounds the sun works for me.

MAĀ N.F N WNT KHR.F

He is true to those with him.

RKH N.F KHRP I N.F ST

He knew I shall present it to him.

INK SAT.F N WN MAĀ

I am his true daughter.

SAKH SW GM SHAT N.F

Who glorifies him and carries out his orders.

MTNWT PW KHR IT.I ĀNKH DJD WAST

HR ST HR NT ĀNKHW NBW RĀ MI DJT

My reward from my father was life and welfare and settling on the throne of Hours with the help of all the beloved ones like Ra forever.

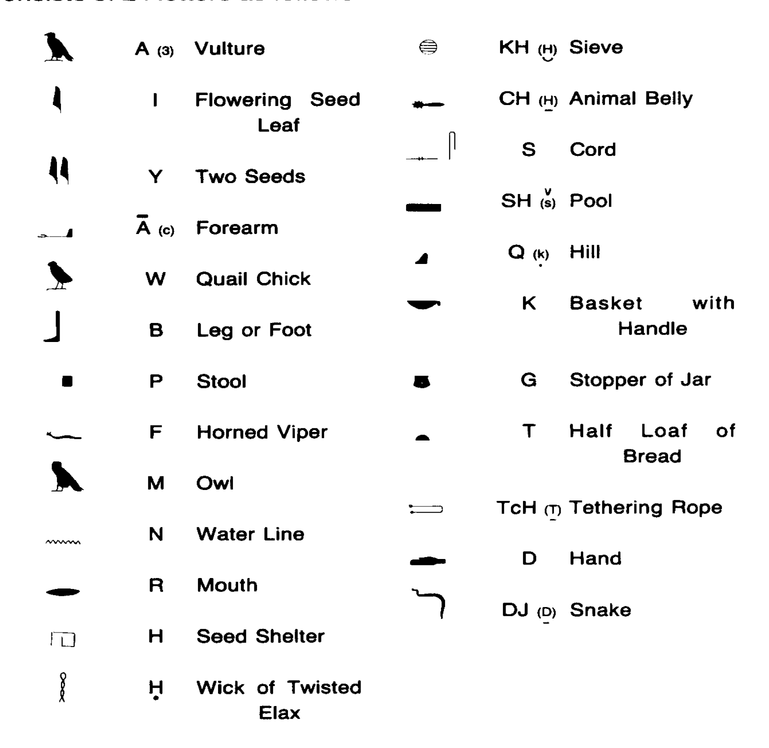
Thus ends the inscriptions written on the Obelisk of Hatshepsut in Karnak. We hope that by dividing the work into sentences we have not spoilt the beauty of the meaning which Hatshepsut had meant to convey, and by which she had wished to immortalise her work for the following generations.

We hope that after reading her words you realise that that great queen had achieved her purpose of immortality which she had sought more than 34 centuries ago.

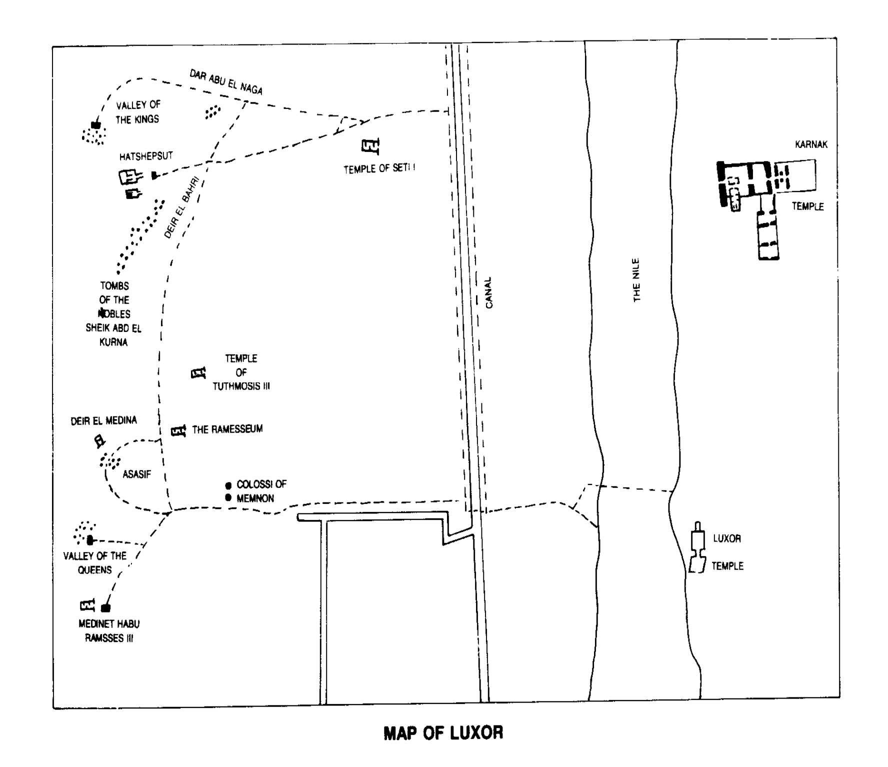


THE ALPHABET

The Hieroglyphic alphabet consists of 24 letters as follows:



Letter	Sign
A (3)	Vulture
I	Flowering Seed Leaf
Y	Two Seeds
Ā (c)	Forearm
W	Quail Chick
B	Leg or Foot
P	Stool
F	Horned Viper
M	Owl
N	Water Line
R	Mouth
H	Seed Shelter
Ḥ	Wick of Twisted Elax
KH (Ḫ)	Sieve
CH (H̱)	Animal Belly
S	Cord
SH (Š)	Pool
Q (Ḳ)	Hill
K	Basket with Handle
G	Stopper of Jar
T	Half Loaf of Bread
TcH (Ṯ)	Tethering Rope
D	Hand
DJ (Ḏ)	Snake


DAR ABU EL NAGA
VALLEY OF THE KINGS
HATSHEPSUT
DEIR EL BAHRI
TEMPLE OF SETI I
TOMBS OF THE NOBLES SHEIK ABD EL KURNA
TEMPLE OF TUTHMOSIS III
DEIR EL MEDINA
THE RAMESSEUM
ASASIF
COLOSSI OF MEMNON
VALLEY OF THE QUEENS
MEDINET HABU RAMSSES III
CANAL
THE NILE
KARNAK TEMPLE
LUXOR TEMPLE

MAP OF LUXOR

EPILOGUE

On the previous pages we have tried to give an account of the first woman who sat on the throne of Egypt as a ruler in one of the most flourishing eras in the Egyptian culture. We hope we have given this great queen her due right, for she had not settled for power or position but had tried to bring culture, welfare and peace to her country. And although a lot of her monuments had been ruined in later eras. She had, nevertheless, left her landmarks on history and architecture and arts in Ancient Egypt.

The name Hatshepsut, whenever mentioned, brings to mind her temple in Deir El Bahari and the inscriptions of the expedition of punt for that is what most people know concerning her. We hope, therefore, that we have been able, on the previous pages, to give a more detailed idea concerning her, and her achievements.

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